

RESOLUTION

RACE DISCRIMINATION AND SOCIAL EQUALITY

The so-called democratic society of the United States of America is so organized that a distinction is made between races. Regardless of written laws, political and civil rights are not given to the Negro in the same degree as to persons of the white races. Especially in the southern states nearly all rights as men and women and citizens are taken away from the Negro. It is a fundamental custom of public life to treat the Negro as an inferior caste both in the North and in the South.

SEGREGATION

The Negro people are confined to the most miserable districts as an outcast people who cannot choose their place of residence among the general population. We are segregated in miserable separate railroad cars as though we were cattle unfit to mix with human beings. In many cases we are segregated in separate labor unions or denied the right to organize at all. In employment we are generally segregated being confined to the hardest and most disagreeable kinds of labor. Our children are in many places not permitted to attend the general public schools but begin life as a segregated class. Negro teachers are not permitted to teach according to their ability in most of the public schools. In hotels, restaurants, theatres, and such places of public resort for the general public, we are usually excluded and driven away at the cost of much inconvenience, suffering and humiliation.

These social customs which degrade our people to a place of inequality in the nation, either legalized or established by tradition show that a racial caste system is a fundamental feature of the social, industrial, and political organization of this country. This social degrading of our people, which has become as consciously a part of the political system that a late president of the United States publicly declared a political principle, "uncompromisingly against every suggestion of social equality". This social degrading is not a question of relationships between individuals but a question of relationships of classes. It is an attempt to create and perpetuate a permanent class of doubly exploited workers at the bottom of the social system. Intent upon holding down the workers of all races as a general lower class, our masters wish to make us a lower class within a lower class. The white worker must be made to realize that this discrimination against the Negro worker comes back against him ultimately. To reduce the Negro worker to a lower level, tends to drag the whole working class down to a similar level and in the south where the caste system is most extreme the condition of the poor white people is the proof.

SOCIAL EQUALITY

The first American Negro Labor Congress solemnly receives that the Negro workers and farmers of this country will abolish the system of race discrimination. We declare that race discrimination, degradation, and general inequality of racial groups -- the whole caste system -- must be absolutely and completely abolished.

We demand the full equality of the Negro people in the social system of the United States and everywhere. Against social inequality we raise the standard of social equality. We unqualifiedly refuse to regard our people as inferior in any respect.

We demand the abolition of all laws which openly or by subterfuge discriminate against our people, or which in any way recognize

a distinction of races. To champion this demand not only for our own race, but also for all other races, yellow or brown. We declare that all claims of an inherent difference between races are ignorant and unscientific if not pure hypocrisy. We demand:

FREEDOM OF SPEECH, PRESS, and
ASSEMBLAGE

The Constitution guarantees the freedom of speech, press, and assemblage, BUT

In recent years certain reactionary groups which succeeded in winning political power in various sections of the nation, have robbed the poorer class of people of the above mentioned rights; therefore -

BE IT RESOLVED: That the AMERICAN NEGRO LABOR CONGRESS condemn such acts whether legislative or otherwise, as a tyrannous infringement on the rights of the working people.

ARMY AND NAVY

BE IT RESOLVED: That this Congress demands that the WAR DEPARTMENT AND NAVY DEPARTMENT of the United States Government abolish all jim-crow distinctions in the army and navy; and

BE IT FURTHER RESOLVED: That we demand that Congress pass a law forbidding the Army and Navy to make or keep any record whatsoever marking any distinction of "Negro" and "White" in the military, air, and naval forces in time of peace or war, or in any way to segregate the races in these services; and

BE IT FURTHER RESOLVED: That we deny the right of any nation to conscript any Negro while such nation holds our Race and class in subjection and inequality.

J U R I E S

It is a general custom of police and criminal courts to accord to every white defendant a jury composed of white persons but at the same time to exclude Negroes from juries to try Negro defendants in important cases; and

This custom is based on the theory that the white man alone must pass on the Negro's guilt or innocence and this alone proves the presence of race prejudice in every such trial; therefore

BE IT RESOLVED, by the AMERICAN NEGRO LABOR CONGRESS: That as long as the principle of "white supremacy" exists a Negro cannot get a fair trial before a white jury or a mixed jury and we demand that a belief in "white supremacy" shall be legal bar to anyone's serving on a jury to try a Negro.

BE IT FURTHER RESOLVED: That no Negro owes any respect or obedience to the decision of any court in which he is discriminated against.

KU KLUX KLAN

The Ku Klux Klan declares its purpose to preserve "white supremacy" meaning to keep the Negro permanently out of his rights of equal citizenship and degraded to the condition of a wild animal to the persecuted, hunted, tortured and burned at the pleasure of white individuals or mobs; and

Not content with the "legal" means of suppressing the Negro under "democratic" government; which are bad enough, the Ku Klux Klan forms itself into a criminal band for illegal murder, coercion and terrorization, assuming to act as a secondary government.

-- 3 --

The Klan directs its venom, criminality and bigotry not only against the Negro but also against hard working people who happen to have been born in other countries and brought here to do the hardest labor of the industries of this country and also against religious liberty.

This criminal organization shares the authority of government in any places, is semi-officially recognized in some states and has complete control of other state governments. Not only does the Federal Government fail or refuse to act against the band of bigotry and crime but the influence of the ideas of the Klan can be seen in Congress' refusal to enforce the Fourteenth and Fifteenth Amendments and can also be seen in legislation recommended to Congress, including the proposals which seek to force all foreign-born working people to carry passports and be registered with the police and to be segregated in special residence districts as the Negroes are segregated therefore.

BE IT RESOLVED by the AMERICAN NEGRO LABOR CONGRESS: That we declare the Ku Klux Klan an enemy to humanity and that we will fight it to the bitter end and will make common cause against it with foreign-born workers and others who are persecuted by it (Jews and Catholics)

THE NEGRO AND ORGANIZED LABOR

The Negro workers, who constitute one-seventh of the workers of America, are today an important factor which must be incorporated within the organized labor movement if a genuine and successful effort is to be made to maintain and improve the standards of the worker, black and white. The World War, the migration of the people from the farms to the cities, the industrialization of the South, and the stoppage of European immigration, have established the Negro workers as an indispensable and powerful labor force.

In order to improve the conditions of the Negro workers and to insure the standards of the white workers also, it is absolutely necessary that the workers of both races be organized in the Trade Union movement. Trade Unions are the organizations which are created by the workers to prosecute their fight against the employers for higher wages, better conditions and a proper standard of living.

Only by the effective organization of the Negro and white workers in the Unions is it possible to avoid a unioner's competition and recutting between these workers which will result in their common improvements and degradation. This was clearly demonstrated by the Great Steel Strike of 1919 which was defeated because the steel bosses could draw upon the vast army of unorganized Negro workers pitting them against the whites to the great injury of both.

This perilous situation demands that white and black workers must be united solidly in the Union and demonstrates that Trade Unions which fail to effect the unity of all workers, regardless of race, sex, nationality, religion or color on the sole basis of their common interests as workers, failing the most necessary task for the protection and advancement of the workers.

The Unions, therefore, should neither exclude Negroes or wait until they are out on the picket line to start the necessary work of uniting with them but should begin at once to conduct a thorough going, efficient nation-wide drive to organize the colored workers. They must forever break with the vicious and suicidal policy followed by many white unions in the past and still persisted in by some of the most highly skilled labor aristocrats who bar the Negro

workers either by open clauses in their constitution or by secret understandings and must throw the doors of the Union wide open to the Negro workers welcoming them upon a basis of full equality.

The American Negro Labor Congress calls for the immediate removal of all bars and discrimination within the Unions and demands equality, of treatment in wages, opportunity for employment and representation in Union administration and instructs its members to fight energetically to effect this in all unions.

This Congress condemns all scabs, Negroes who improperly recruit, strike breakers and whites who discriminate and monopolize employment. It resents the branding of Negroes as strike-breakers and points to the fact that where Negroes have been fairly treated they have made as loyal and aggressive Union men as any other group of workers.

This Congress further condemns all efforts from whatever source to segregate the Negro workers in separate unions and demands that all such discrimination be abolished immediately.

Any divisions in the Trade Unions and all dual or secession movements will be firmly opposed by this Congress, but it declares that the Negro workers must organize their own Unions to protect themselves and to fight their way into the Unions as equals.

The American Negro Labor Congress hereby instructs its officers and members to unite with all progressive bodies in the American Federation of Labor to eradicate the various evils of race discrimination in the Unions and to believe that unity of black and white workers which alone can insure their elevation and emancipation is absolutely necessary.

H O U S I N G

THE AMERICAN NEGRO LABOR CONGRESS declares itself unalterably opposed to the segregation of our people in separate residence districts. We declare the discrimination against Negroes in regard to which part of a city they may live and which part they may not live is a political question and must be dealt with just as we deal with discrimination in voting. The time has come when the living accommodations of the public cannot be left to the private control of a few wealthy parasites who decide where the colored man may live and where he may not live or whether or not he can have a house to live in at all.

We demand legislation by which all tenements, apartment houses and homes to let shall be subject to the claim of the first comer, regardless of race or color or the will of the landlord.

It is common knowledge that Negroes are customarily charged rent at a rate of 20% to 100% higher than is charged for the same apartments rented to white people. We demand legislation for a fixed rental for all places to be let with heavy penalties and damages whenever a landlord charges higher rents for one race than would be charged another race for similar accommodations.

We declare that any Negro real estate agent who connives in charging more rent to his own people than would be paid by whites is a renegade and a traitor to his own people.

In advocating the foregoing measures of relief we do not regard them as being permanently effective. This Congress advocates the taking over of all rented residences by the public to be rented without discrimination of color to the people at a fixed low rental. We further advocate that the housing shortage in

Resolutions

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the cities and towns be relieved by the local government building modern apartment houses to be rented on the above basis.

It is also a custom of large employers of colored and white labor, such as mine operators and mill owners, to house their employes in "company houses" and thereby control the lives of the workers, being able to throw them out of house and home whenever they so wished and whenever there is a disagreement about wages or working conditions. We demand any legal measure that may be necessary to prevent any employer of industrial labor owning or controlling the homes rented to his employes.

Pending legislative relief, and during the present period when the Negro's rights are ignored by governmental agencies, we call upon the residents of all Negro communities to organize colored tenants' unions so as to be able in an organized way, to pay exorbitant rents or to consent to live in inferior buildings or segregated districts.

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*Speech delivered Tuesday Evening, Oct. 27, 1925
at American Negro Labor Congress, 3718 Wiles Av., Chicago*

BISHOP WILLIAM MONTGOMERY BROWN.

COMRADES:

This is my first public appearance since my being rail-roaded out of the House of Bishops of the Protestant Episcopal Church. Or steam-rolled is perhaps the better phrase; perhaps I was Jim Crowed because I do not believe in all this supernaturalism and symbolicalism of the Bible as it is literally interpreted. Gentlemen, I was put out after being tried as a Heretic. Anyhow, I was not put out by trial for the crime of Heresy, whatever that may be. The first nine Bishops before whom I was tried described me as being an extreme and dangerous heretic, but did not define the word heresy, nor did the Judge. Then I faced another Judge and nine other Bishops, they too, did not say what heresy is. We are living in a different age now, an age of science, and heresy is unknown in this age of science. In the course of this lecture there will be several references to the unfinished case of the Bishops against me. But I will stick to the subject which I am here to discuss, the subject of International Labor Defense; the greatest of all subjects. Very few Bishops are to be seen publicly at International Labor Defense meetings. I do not like this. There should be at least one Bishop at every meeting, throughout the country. I believe that I am the only Bishop you have who comes to any of them. Your workers think you can get along without the Bishops, but they can't get along without you. They need you. They need to understand your point of view. They need to feel the great religious significance of the meetings like you do. You don't like to have me speak of these meetings as religious, but I do not come here to say pleasing things to you. I came to tell you the truth, and that is that the Bishops and other preachers are sinners and that you are the saints. They do no useful work. That is why they are sinners. You do lots of work, every stroke is a saintly act. That is why you are saints. Human acts depend upon work. He who works hardest to make his

living is the greatest saint and has the most religion. Certainly the Bishops and other ministers who preach the Word, who believe the Bible as it is literally interpreted respecting the origin of man, and especially those who preach the fall of Adam, the existence of a Hellish lake below of brimstone and fire, they do no useful work. Every word so wrongfully preached is untrue, and salvation depends upon knowing the truth. The world is damned, not saved by listening to these Biblical supernaturalisms, and there is not one word of truth in it.

You came here this evening in the interests of the International Labor Defense. That is the holiest, the saintliest cause I know anything about, for labor is human life. There is no cause, no institution, no state, no church, no party, no religion which has any claim to be called holy unless it is primarily in support of the defense and advancement of human life. I think that is what the dramatists had in mind when they had in that great Holy Drama, Jesus to say, "Ye shall know the truth and the truth shall make ye free", and also when He is made to say, "I am come that the Word might have life and have it more abundantly"; and the angels for this glorious Drama, probably had that in mind when they were brought out on the stage to sing, "Glory to God in the highest, on earth Peace, good will toward men".

I told my dear brother Bishops, when they told me that I was not a Christian because I did not believe in the fall of Adam or about any of the impossible things which go with these impossibilities, that first of all to be a Christian one must be a worker. You may be surprised to know that my fellow Bishops have been calling me a heretic and say that I am at war with the church, that I am at war with religion, but before you come it yourself to any such error, I am going to ask you to turn the tables and see how it looks from the other side. A good many

morally blind men in the church and out, take it for granted that because many of your comrades are imprisoned they must have violated some law, and that your purpose is to overthrow the system that is impoverishing you; that you are at war with society, simply because you are trying to liberate it from ignorance. I am not at war with the church. I am simply trying to liberate it from its ruinous supernaturalisms. You know that divided masses can not get anywhere. I know that your churches that are divided cannot get anywhere. You have converted me to your view. I am now going to convert you to mine. I shall not stray from the subject of this meeting. I am doing this in the interest of the International Labor Defense, for human life. It is human life in action, and all life is action; no action, no life. Labor is human life, from the very highest conceivable plane. For when a man goes to work he gives himself to society more completely than any mere philanthropist. A philanthropist can give his money and then go and play golf all day. The capitalist can make his investment and then start on a trip around the world, but when the worker contributes his labor he has to give himself, he can not send it by special messenger, he has to go with it himself and stand by it through every minute of his working hours every day of every year. The cause of Labor Defense, then, is a cause of humanity at bottom. It is the greatest of all causes. It is the greatest of all human movements. The parasite group are generally so blinded by their beliefs that they cannot cooperate with it. It is more than a class movement. But what has this to do with religion and why should a Bishop become so excited over it as I am? A Bishop does but little work, they are too busy to work. They are too busy to think. I did not do much thinking until after I had resigned from my diocese. My time during the whole period had been taken up with building up the church. I had been extremely busy bringing souls to God. I did not know what

what the church was for, I had never stopped to ask what the church was for, I did not know anything about God, except what somebody had told me and they knew no more than I did about Him. When I preached of Heaven and Hell I was not a man, I was a phonograph, grinding out the dead views of the past. Then a great war came along. I knew nothing about that. I was too busy attending to what had been told me. I was supposed to believe that a Christian God had sent this war to punish the Imperialists of Germany and give the world to Democracy. The Germans thought that a Christian God had sent the war to punish the Democracy of America and to give the world to Imperialism. The German Bishops were right. Anyhow, the Americans came out with lots of Imperialism; Imperialism to burn. It has been evolved into despotism. There is not time to tell the whole story of the war, but twenty million young lives were crushed out and the world flowed with blood before this quarrel of the Gods in the sky and the capitalists on earth came to an end. Had I been busy in my religious church activities, I would have cheered it up for the church. But I had gone home to die. I didn't die, I am still living. I had a little time to think, something I had never had before and no Bishop before or since has had any. I was like a boy with a new toy. I thought, and I understood. I found that neither the American God, nor the German God was real. The Gods in the skies, Jesus, Jehovah, Buddha, Allah, hadn't done anything. They didn't cause the war and couldn't stop it, or prevent future wars. And so long as we look to them for any help we shall be in a hopeless plight. I found that if these Gods were real that I had been taught to worship, they were Gods so cruel that a decent man would have had nothing to do with them. The only criticism I could make of the Christian God was that he had evolved into such a terrible God and that He was not real. He was supposed to have written the

5

Bible, but the Bible was man written. He was supposed to have handed down revelations, but he had not. I found that the Gods in the skies, Jesus, Buddah, Jehovah, Allah, all of them were only symbols such as our Uncle Sam and Santa Claus. I found that the real God is Nature. The God of reality pointed out the law of evolution and revolution too. I made this great discovery that the words "evolution and revolution" go hand in hand. The study of reality made it possible for me to become far more enthusiastic and scientifically religious than I ever had been before. I know what I am about now.

I am grateful to you Darwinians and evolutionists who showed me these things. I beg of you--this is my appeal to you--I want you to do as much for the other poor Bishops, the poor blind Bishops. I want you to open their eyes as you have mine. The Bishops are human at heart. It is not impossible that you can make them understand you. Anybody who really understand you will be with you. The greatest religious movement I know of is the International Labor Movement. There is only one politics, that is the effort to find the way to accomplish this. That is all there is to it. There are many theories of religion and politics and many manifestations of them, but there is really only one religion and one politics and there is only one Human Race. We are the mothers, fathers, brothers, sisters, sons and daughters of one family. It does not matter whether you are Protestant, Catholic or a Jew. I could be all of them. It makes no difference whether you are Christian, Heathen, or atheist. It still remains that we all belong to the Human Race. That is all there is to it. That is your religion. There is no other religion for anybody else. Religion is not a creed, it is not a belief in anything. Religion is only and solely the desire for a longer and a more terrestreal life.

When you see this as I do it will change your ideas about everything, even as it did mine. This fact has now become so obvious that even some of the theologians are beginning to realize that it is the truth. When a theologian realizes that anything is true, it is interesting.

The big religious institutions do not readily disappear, they simply change. They adapt themselves to conditions. Even their golden rules are not the same. The Jewish golden rule used to be "An eye for an eye and a tooth for a tooth". Which was replaced by the Christian golden rule, "Whatsoever ye would have man to do unto you, do ye even so unto him". Presently we find them supporting the cause which they were so bitterly attacking before. The church has supported Negro slavery until Negro slavery was overthrown--supposed to be over thrown, I mean. At present the churches are supporting capitalism against the enlightened working class. Friends, I can fully understand why, with some of your comrades imprisoned and your civil rights denied, you have come to deny religion. Although I am supposed to be an extreme heretic, I am going to make an orthodox suggestion.

As I said the International Labor Defense should have a place for Bishops and a place for the Darwinian and Marxian schools to encamp. Of course, the churches can be depended upon to come over to it in time. There is no reason why you should not hasten the change by entering them. They are supporting the capitalists just now, but so is the army. There are only two ways for you workers to do anything with this situation. One way is to fight the army if you feel like it, and the other way is to get the army to support something else. This is equally true of the police. I only want to show you that there are two ways of dealing with the church. Capitalism is just an expression of that great yearning which I called religion, a longing for an abundant life. They tell me that you Communists are not contented with anything; that means the

7
I tell them that you are alive; it means that you are human; it means that true religion and politics are in no danger of dying out. You workers are not contented with slavery, you are not contented with feudalism, nor with capital. You are not contented with capitalism and yet, each of these institutions was a vast improvement on what went before. Even slavery is a great landmark in the long upward march. If slavery had not been a great step ahead, I do not think we should ever have found the religious institutions supporting it. But capitalism is politically bankrupt and the churches that support ~~xxxxxxx~~ capitalism are religiously bankrupt. The people of the earth are looking for a classless, massless raceless, warless world and capitalism is always stirring up enmity between nations and the races. The people are looking for a chance to express their religion in untrammelled service to their fellow men, and the church is busy questioning if they believe literally in the Virgin birth, as if that, or any of their other supernaturalisms could have anything to do with the needs of the world. They must find a religion of the times, a religion of life. They cannot trade any longer on the fall of Adam and the blood of Jesus. They cannot appeal to a 20th century earth with a 13th Century Hell. We have lots of real hells of our own, and we want to get rid of them, among them are: the hells of unemployment, disfranchisement, lynching and all the other kinds of Hell that the church holds up to--real Hells, I know as well as you do, which should claim our attention.

Nevertheless, of all the religious, Christian, Jews, Mohammedans, Buddhists and other churches of supernaturalism, I could belong to them all. They are all right. We want a living humanity and human life. Do not stand off and appeal to the church. The Christian church originally belonged to the workers, it was taken from them. I want the workers to take it back for themselves. I suggest therefore, that you come into the church and inspire them. I suggest that you use them

for your own purposes. And do not let the Capitalists use them for their own purposes. If you believe in the Son of Man, as you surely do, or you would not be here tonight to liberate him; you believe in Christ and are taking Him down from the cross of gold upon which they have crucified him. You workers are saints outside the church, and the unbelievers and the sinners and owners inside the church. They need you to come in and teach them how to believe. They need you to show them how to do away with the class and mass hatred; they need you to show them how to do away with war clashes and to point the way to human brotherhood. Down with Imperialism! Long live the Labor Defense. Down with Capitalism. Long live Communism. Down with race hatred, long live the universal brotherhood; Down with wars, long live the Riffs and the Sierians and the Chinese. And now, Down with JIM CROWISM. Long live the AMERICAN NEGRO LABOR CONGRESS on the footing with American Caucasians.

A M E R I C A N N E G R O L A B O R C O N G R E S S

AMERICAN NEGRO LABOR CONGRESS
OPENS WITH BOOM !

Representative Speakers Repudiate False Attacks

Chicago, Ill. -- The American Negro Labor Congress, which has been promised to make the initial step in the organization of Negro Labor for many months, convened Sunday, October 25th, at the Metropolitan Community Center, 31st and Giles Avenue, Chicago, Illinois. The opening session at eight o'clock was attended by approximately eight hundred, including fifty delegates representing labor and labor organizations for all over the country.

Charles Henry, representing unorganized steel workers, was acting chairman. In a brief address he outlined the object and defended the principles of the American Negro Labor Congress.

A. Andrew Torrence, representing the Negro Press in Chicago, and speaking in the absence of P. L. Prattis, editor of the Heebie Jeebies, welcomed the delegates of the American Negro Labor Congress and expressed the belief that the Negro Press would wake up to the necessity of a square deal in regard to the activities of the Labor Congress.

NEGRO LAWYER MAKES ADDRESS TO LABOR

N. S. Taylor, in a welcome address in behalf of the Negro Lawyers of Chicago, greeted the American Negro Labor Congress in a very encouraging discourse. Taylor pointed out the necessity of unity between all labor groups and unionization of the Negroes in pursuit of any great success. He heartily endorsed the American Negro Labor Congress as an organization sincerely dedicated to the emancipation of Negro labor and worthy of universal support. With interesting analogy he described the condition of the American Negro and gave a outline of his service to the country and of his loyalty and allegiance to the government; this he offered as sufficient basis for a demand in the interest of equality and justice to the American Negro.

NATIONAL ORGANIZER DEFENDS CONGRESS AND RE-
PUTES FALSE ACCUSATIONS

Greeting by a rousing applause from the enthusiastic audience, Lovett Fort-Whiteman, National Organizer of the American Negro Labor Congress, made an address in response to the preceding speakers and in repudiation of the false charges made against the American Negro Congress.

PRESS SERVICE

CHARGES NEGRO PRESS WITH "CONSPIRACY OF SILENCE"

In an attack against the attitude which the Negro Press has taken against the interest of the American Negro Labor Congress, Whiteman stated that with perhaps one or two exceptions the Negro Press has either slandered the Congress and its organizers or has entered in a "Conspiracy of Silence" against the National Committee calling the American Negro Labor Congress. He further stated that the fact that an organ of publicity happened to be a Negro paper did not necessarily indicate that that organ and the interest of the American Negro had a common interest.

Whiteman traced the historical and economic background of the Negro in America in which he analyzed the attitude of various political parties and their object. The responsibility for the condition of the American Negro, both in measures of progress and oppression, was given a fundamental economic background, by the speaker, and the fallacy of sentimental and aesthetic theories in this regard were severely criticised.

Whiteman described the relation of the Negro and labor in the following statement: "The Negro people, as a race, are of no great importance, but as an industrial class, are one of the most important races in the whole world."

Regarding the purpose of the Congress, Whiteman said that "the fundamental aim of the American Negro Labor Congress is to mobilize, and to organize the industrial strength of the Negro into a fighting weapon. The Negro is essentially a worker, suffering all the abuses, of the working class in general, but in addition to that, racial abuses, racial discrimination, political disfranchisement and other forms of racial oppression."

In refutation of charges against the National Committee and the American Negro Labor Congress, Whiteman said: "I would like to give refutation to certain charges that have been made against me and those who are with me in organizing the American Negro Labor Congress, to those who read the daily press representing the capitalistic interest of the country. You have read statements charging Lovett Fort-Whiteman, National Organizer of the American Negro Labor Congress, with being Red, a Bolshevik, Communist, and what not. Allow me to say, friends, that we have received quite a bit of cooperation from a number of organizations, not only from this country, but from Europe as well; help financially, and cooperation from the more enlightened sections of the country ***** We are extending our hands to the white workers; to the workers of the world to unite in a common cause against the common enemy, in a spirit of solidarity and the function of the American Negro Labor Congress shall be to bring about a better feeling and mutual good will on the part of white and black workers into all organizations."

MUSICIANS ADD TO PROGRAM

Musicians, under the direction of Miss Hazel Whiteman, furnished the spice and harmony to the program. J. W. Strong and Miss Howell, accompanied by Miss Whiteman, gave several peppy numbers, in which accordian, saxophone, and vocal numbers were harmonized.

Mrs. Della Watson, accompanied by Miss Whiteman, charmed the audience with both her vocal renditions and dramatic reading.

TELEGRAM TO DR. SWEET OF DETROIT

Upon motion by Augustavo Warreno, delegate from Philadelphia, Pa., a telegram was sent to Dr. Ossian H. Sweet of Detroit, Michigan, who has been a martyr suffering at the hands of state authorities in Detroit for his participation in the recent Detroit race riot where he nobly defended his property rights. The telegram expressed the sympathy and good wishes of the American Negro Labor Congress and stated that Dr. Sweet and his colleagues are "defending the whole Negro people from the brutal savagery of segregation and lynching while the state authorities who are prosecuting you represent the legalized oppression of our people." The message further stated that "We beg you to stand or fall on the principle that segregation of our race is itself a crime and you and your friends had a right and a sacred duty to defend yourself. We pledge our full support financially and otherwise."

NEW YORK DELEGATE DELIVERED STIRRING ADDRESS

Richard E. Moore, delegate from New York, delivered an inspiring address, characterized by the fire and enthusiasm of youth.

The young speaker stated: "I deem it a high honor to be present on this occasion. We are witnessing the emergency of a class that is destined to play a significant role in the further emancipation of Negro People and also the downtrodden white workers of America *** Tonight we are witnessing the emergence of this Race*****We know that the cause we are promoting is a fair one. Well may the hirelings of the capitalist press with their inuendoes state that we do this to arouse the Negro workers of the Country to the true conditions that surround them and it is to arouse the white workers, also to the true conditions attending them. May I tell you that there are white slaves in America, likewise?"

Moore's discourse described the necessity of unity and harmony between all workers and emphatically stated that such a condition would not stand a matter of choice but an actual necessity; that the white workers would be driven to accept the Negro workers in his union. He said: "The only hope for the workers of both races is in uniting solidly to protect their interests. White workers cannot win their struggle for the betterment unless they unite with their black brothers and black workers cannot achieve any great step toward complete emancipation unless they unite with their white brothers and together create a better order in America."

A M E R I C A N N E G R O L A B O R C O N G R E S S

SECOND SESSION OF NEGRO LABOR CONGRESS FEATURES TRADE UNIONS

Reactionaries Denounced by Speakers

Chicago, Ill., Oct. 27, 1925. The second session of the American Negro Labor Congress, held in Metropolitan Community Hall, 3120 Giles Avenue, Chicago, Ill., was attended by about 350 delegates and friends. The opening address by Lovett Fort-Whiteman, National Organizer, was designed to make known the purpose of the Congress, giving an economic and historical background to the racial group represented by this effort to organize labor.

Whiteman bitterly denounced the capitalistic press for their unfair dealings with the American Negro Labor Congress and expressed the determination of the Congress to succeed in the face of every obstacle.

The chairman of the evening session was introduced in the person of Brother John A. Johnson, delegate from the Local Committee of Action, A. N. L. C., Galveston, Texas.

JOHNSON BRINGS MESSAGE FROM SOUTHLAND

Hailing from the Southland, Johnson brought a message from the very heart of the people he represented. He depicted the lives of the oppressed, segregated and jim-crowed victims of Southern tyranny and likewise represented the spirit of that "never-say-die" group of American Negroes who promise to be the leaders of the darker races from the slavery of Imperialism.

COMMUNICATIONS BRING ENCOURAGING MESSAGE

Communications from James Eads How, organizer of International Brotherhood Welfare Association and Hobo Colleges, Denver, Colorado; and Bishop William Montgomery Brown in acceptance of invitation to address the Congress, Tuesday night, October 27th, were read by National Secretary, H. V. Phillips.

NEW YORK DELEGATE SPEAKS FOR TRADE UNIONS

Otto Huiswood, delegate from the United Labor Council, New York, delivered a fiery message in which he criticized the present organizations for their method of approach in the interest of the American Negro. He said in this regard: "We find the organizations today keeping the same ideas that they had twenty-five or fifty years ago of appealing to the masters, of appealing from Caesar to Caesar, begging as it were, that they who are most interested in the exploitation of the Negro masses, would relieve the pressure and exploitation. It seems to me that it is illogical that a man who gains by

(PRESS SERVICE)

-2-

the exploitation of your class is the man to remove that exploitation*****The American Negro Labor Congress is beginning the commencement of a movement that will arouse the Negro masses in this country to realization of the fact that the time is ripe for them to talk about taking a hand in the formation of their own emancipation instead of depending upon a few hand picked leaders.

SANHEDRIN CRITICISED BY HUISWOOD

The meaningless, ineffective motions passed by the Sanhedrin held in Chicago last year representing the white collar class of American Negroes, were attacked by Huiswood in his discourse. He furthermore pointed out the fact that although the industrial group of Negroes far outnumbers the professional, and although this group is bearing the burden of segregation, discrimination and racial injustices on their shoulders, it was almost impossible to get one night of the Sanhedrin session for the discussion of the labor question among the Negroes. Only after a fight of three days, according to Huiswood, were the labor delegates able to a place on the program. He further developed the argument that "Negro gatherings have taken place and gone into oblivion. Not in a single instance have they thought it important enough and necessary to discuss this all important question of Negro Labor. And these parasites depend upon the dollars and cents of the hard working man and woman of the Negro race."

The speaker pleaded for organization of the Negro masses in order that protection and improvement might be facilitated through "collective bargaining."

The illogical stand of the Negro masses against trade unions simply because certain of them discriminated against him was brought out by an interesting analogy on the development of the Negro church in spite of the fact that the white representative of Christianity does not welcome them.

MUSICAL PROGRAM OF VIOLIN AND VOCAL

The violin selections of Miss Charlotte Paige, and the bass solo of A. Andrew Terrence, both accompanied by Miss Hazel Whitman, proved a pleasant diversion from the fundamental routine of the Congress.

FULP BRINGS MESSAGE FROM PENNSYLVANIA MINES

The principal speaker of the evening, C. W. Fulp, President of the United Mine Workers, Local Union 2012, Primrose, Pennsylvania, brought a very interesting message from the mine workers regarding their great place in the industrial world.

FIELD SECRETARY TRACES INDUSTRIAL HISTORY OF NEGRO

Korral Allen, field Secretary, American Negro Labor Congress, in the final address of the evening, traced the industrial history of the American Negro from chattel slavery to the present condition of wage slavery. In conclusion he offered the development of trade unions

and organizations as the only means of emancipating the American Negro and freeing him from his present condition of servitude. In conclusion he said, "You have nothing to lose but your chains ** you have a world to gain."

COMMITTEES APPOINTED AND DELEGATES SEATED

In the afternoon business session of the delegates of the American Negro Labor Congress, the following delegates were seated and committees appointed:

CREDENTIALS COMMITTEE of three elected consisting of: Phillips, Scarville, and Huiswood. The following delegates were seated:

W. C. Francis, International Alliance of Negroes, Pittsburg, Pa.
 W. L. White, African Blood Brotherhood, Montgomery, W. Va.
 A. Warren, American Negro Labor Congress, Local Committee, Philadelphia, Pa.
 Chas. Henry, Organized Steel Workers, Chicago, Ill.
 W. D. Anderson, National Committee, Chicago, Ill.
 T. Dunjee, Local Committee, Chicago, Ill.
 Roy Mahoney, Local Committee, East Liverpool, Ohio.
 H. V. Phillips, National Committee, Chicago, Ill.
 John A. Johnson, Local Committee, Galveston, Texas.
 J. E. Staton, Improved Janitors Union, Local 66, Chicago, Ill.
 Darl Dubois, Local Union, No. 66, Chicago, Ill.
 A. Waris, Local Committee, Chicago, Ill.
 W. M. Bills, Hod Carriers and Building Laborers, Local 142, Topeka, Kansas.
 P. Tram, Freight and Express Handlers, Local 1773, Lake Charles, Louisiana.
 Lovett Fort-Whiteman, National Organizer, A. N. L. C., Chicago, Ill.
 Joe H. Roberts, Unorganized Building Trades, Chicago, Ill.
 B. B. Moore, Ethiopian Students Alliance, New York City, N. Y.
 O. E. Huiswood, United Labor Council, New York City, N. Y.
 Mattocks, Housewives Union, San Jose, California.
 C. W. Fulp, United Mine Workers, Local 2012, Primrose, Pa.
 Dan Rogers, Local Committee, Warren, Ohio.
 E. H. Caruthers, Local Committee, Pittsburg, Pa.
 Norval Allen, National Committee, Chicago, Ill.
 Olive Cresthwait, National Committee, Chicago, Ill.
 Miss Sadie White, African Blood Brotherhood, Montgomery, W. Va.
 F. H. Watson, Book of Washington, Local 218, McKeesport, Pa.
 Sam Smith, Amalgamated Clo. Wkrs, Local 39, Chicago, Ill.
 E. L. Doty, Unorganized Plumbers, Chicago, Ill.
 E. Griffin - M. Jordan - M. Phillips - Ethel Hall-- Negro Women's Household League, Chicago, Ill.
 H. W. Hall, Workers Party of America, Chicago, Ill.
 Corienne Robinson, Young Workers League of America, Chicago, Ill.
 Sara Vervin, Workers Club, East Liverpool, Ohio.
 A. Rodriguez, Unorganized Mexican Workers, Brownsville, Pa.

The following committees were appointed: chairman for the business sessions of the Congress, Chas. Henry. Vice-chairmans: Fulp, Francis, Warren, Johnson, Rodriguez.
 Resolution Committee of five, consisting of Moore, Douglas, Warren

Huiswood, Rogers.

Trade Union Committee: Doty, Henry, Allen, Bills, Fulp, Smith, White.

Committee on Political Actions: Whiteman, Searville, Huiswood, Johnson, and Rogers.

Finance Committee: D. Mattock, Mahoney, Torrence, Smith, Crosthwait, Griffin, E. Hall, Robinson.

Press Committee: Robinson, H. Hall, Anderson, Phillips.

Secretary for the Congress: Phillips.

The following editorial was clipped from the Daily Worker regarding the American Negro Labor Congress.

THE AMERICAN NEGRO LABOR CONGRESS

"The Daily Worker hails the American Negro Labor Congress opening today in the city of Chicago. The convening of this congress is significant in the history of the labor movement. It is the first time that an effort has been made to bring together representatives of Negro workers from all parts of the country.

Like every other advance in the labor movement, this congress convenes after a hard struggle against great odds. When it became known that work toward such a congress was under way every agency of reaction began to assail it. The ku kluxers naturally viewed it as a diabolical attempt against white, protestant, nordic, native-born, 100 per cent, etc. etc. Those faithful scullions of the capitalist class, the officialdom of the American Federation of Labor, denounced it as a Bolshevik conspiracy. The campaign raged in order to terrorize the organizers and supporters of the congress. But the workers who did the organization work were made of sterner stuff than estimated by their craven enemies, and as a result the congress is here.

Great tasks lie before those colored workers striving to bring their race into the American labor movement. They not only have the same class problems of other workers, but they have a special struggle to resist the efforts of the capitalist enemies within as well as without their own ranks seeking to arouse antagonism between them and the white wage slaves.

The congress was made possible by the untiring efforts of its organizers and by the fact that during and since the war the industrial capitalists have encouraged a mass movement of Negro workers from the southern agricultural regions into the industrial centers.

As Communists we hail this congress as the beginning of a movement with far-reaching implications. Not merely can it be the means of starting to mobilize the Negro workers for a struggle against the degrading restrictions imposed upon them as a race, but as American workers, speaking the common language of the country, they can become a power in the labor movement. Furthermore, by being brought into the struggle against imperialism in the United States, they will receive training that will enable them to play an effective part in the world mobilization of the oppressed colonial peoples against capitalism.
